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HIS MAJESTY, THE KING OF KOREA.*

THE twenty-eighth Monarch of the Yi or present dynasty first saw the light of day in the summer of 1852, (the year Imcha, seventh moon and 25th day) at the Un Hyen Koong, Seoul, where his aged parents still live in retirement. He is the second son of Prince Yi, who had the rank of Heung Sun Kun, the first or highest, but who is known better by the title of Tai Won Kun.

Much confusion exists in the popular mind about the relations His Majesty, the King, sustains to his father, the National Grand Duke or Tai Won Kun. That is, most people fail to see why the son should be king and not the father. A few words may suffice to explain. The Queen Dowager Cho who died in 1891 was the Queen of King Ik Chong,† who died when he was but twenty-two years of age. His son succeeded to the throne and lives in history as Hun Chong.‡ After a reign of about fifteen years, he died without male issue and the scepter passed to Chul Chong§ a younger brother of Ik Chong. The line

* The photogravure portrait of His Majesty published by us this month was reproduced from a photograph taken by Mrs. L. B. Graham of the United States Legation who is a skillful and enthusiastic amateur photographer and to whose kindness we are indebted for a copy. We are also under obligations to the Hon. C. Waeber, H. I. R. M's Representative, for obtaining for us from the King his permission to publish the picture.

† 翼宗 익종 ‡ 憲宗 헌종 § 哲宗 철종

thus remained unbroken. After a reign of fourteen years Chul Chong died in 1864 without male issue. He had a daughter, we may say in passing, who was married to Pak Yong Ho. The line was now broken.

The Queen of Ik Chong after some manipulation secured the royal seals and, after consultation with some of the courtiers, nominated the second son of the Tai Won Kun for the throne. This was done by adopting him as the son of her deceased husband. The older brother, Yi Chai Myen, who still resides with his father, had already passed the usual examinations and been given official position, so, as it is said, he could not be chosen. We doubt whether this very plausible reason was the real one for passing him by, it being generally understood that his younger brother who was a very handsome, healthy, and bright child, was a great favorite of the Queen Dowager. His Majesty, when only in his 13th year, was thus called to be King of Chosen, in the year Kap Cha—1864.

The early years of the young Prince were spent in a manner not unlike that of any young Korean of royal blood. His family was not among the wealthy ones of the land and it is related that tho in humble circumstances he was indifferent to it, believing, as by a sort of intuition, that he would one day fill an influential position in his country. An interesting story is told of his visit, when a mere lad, to a book-binder in the neighborhood. The binder presented him with a calendar bound in blue paper and playfully remarked that payment was to be made after he had attained an eminent position. The book was accepted on these conditions, taken home and memorized. Years afterwards, so the story runs, when the young Prince had been proclaimed king, he remembered the old book-binder and the conditions on which he received the calendar, and rewarded him liberally. The story may be true or not, but it shows two characteristics that are prominent in His Majesty—kindness and a good memory.

The young Prince received the usual classical Chinese education imparted in the private schools. He was fond of

books and made good progress in his studies. The names of three of his teachers are given, the first was of the name of Pyen; the second from the literary province of Choung-chung and his name was Ko Syuk Hyen. The third teacher, a man of the Yi family, with the title of Chinsa, probably a Bachelor's degree, was with the Prince for a longer time than the other two and made a deeper and more lasting impression upon him. His faithful services as instructor of the future King were later recognized in appointing him a magistrate, his oldest son was given the degree of Tai Kwa, or Great Degree, and his second son that of Syo Kwa, or Smaller Degree.

Many pleasant stories are told of the king as a boy. It is said he was fond of sports, was a general favorite among his playmates among whom were included all the boys of the vicinity, and that he was a popular leader among them.

During his minority his father swayed the scepter as Regent, well earning the description given him by a native writer, that he had "bowels of iron and a heart of stone;" and he ruled with such vigor for a period of ten years, from the year Kapcha until Kayyou, that his name is by no means forgotten even to this day. The young king, while he had had his hair put up in the top-knot and at the same time, as a matter of course, put on the hat, was not married when he became the adopted son of Queen Dowager Cho; it is stated by some that for eight months, and by others for thirteen, the Queen Dowager held supreme power. The young king was married in 1866 (Pyengio) to Princess Min, the only daughter of Min Chi Rok, who was given, after the accession of the Queen, the posthumous title of the Yeo Sŭng Bu Won Kun *—Prince of the City of Yŭju, Father-in-law of the King. She was born in Yŭju, in the year Sinhai, 9th Moon and 25th day, and was therefore about a year older than her husband, the King. Her family was of high degree, but her father was not wealthy and in fact never held any high office and died some years before his daughter

* 驪城府院君 려성부원군

was selected as the Royal Consort. She was a second cousin of the wife of the Tai Won Kun, who also belongs to the Min clan, and no doubt her selection was made by the Tai Won Kun with the idea of strengthening his own influence, believing, as he did, that with his son as King and the Queen a member of his wife's clan, his position as virtual, if not nominal ruler, would be made secure and be perpetuated. But in this the Tai Won Kun was most woefully disappointed not knowing the well recognized law in philosophy that when two forces come in contact the weaker always gives way to the stronger. The Queen was a woman of great natural ability and force of character, and soon began to exercise a commanding influence in the affairs of the nation, which was continued until she was murdered on the 8th of October, 1895.

Not a great while after she became Queen, the relations between her and her father-in-law became unfriendly and from that time forward he was in a great measure excluded from any participation in governmental business and forced into a retirement from which he has never emerged, except at short intervals, in some of the troubles which have occurred during the King's reign. In fact, he has been a kind of storm petrel, making his appearance and getting to the front only when there has been trouble and disorder in the country.

The late Queen had received a good education, from an eastern point of view, before her marriage and afterward became a great student and is said to have been the best scholar in the Chinese ideograph of any woman in Korea, perhaps the equal of any in the East.

The Tai Won Kun rebuilt the Kyeng Pok Palace during his regency. His Majesty, when he assumed the reins of power, which his father according to all reports was loathe to resign, occupied the Ch'ang Dŭk Koong or Eastern Palace, for a period of four years after which he moved into the Kyeng Pok Koong. This however had the reputation of being an unlucky abode, so that, after several years, the Royal Family moved back again into the Eastern Palace where they were during the *emeute* of

1884. In 1885 the King, on account of the unpleasant associations of the previous year, again changed to the Kyeng Bok Koong, only leaving it in 1895 for a short time. It is one of the strange coincidences that Her Majesty should meet her violent death in the very home she had mistrusted for some years and which was erected by one whom she had little reason to love.

It is foreign to the object of this article to enter into any details as to the untimely fate of the late Queen, or as to the stirring events which have occurred during the reign of His Majesty, this being intended as a brief sketch, personal, rather than otherwise, of the King.

His Majesty is, as compared with the ordinary Korean, rather under size, being about five feet three or four inches high. His face is handsome; when composed the expression is somewhat inanimate, but when engaged in conversation, it brightens into a kindly and pleasing smile. His voice is pleasant, well modulated, and he speaks rapidly, readily and distinctly. In talking, he is vivacious and speaks with nervous energy.

The King has always been very accessible to foreigners. Many audiences have been extended not only to the diplomatic representatives on his birthdays and other national holidays or public occasions, but also to unofficial residents and to distinguished visitors to the Capital. But little ceremony is required at these audiences. The person going to audience is accompanied, as a rule, by a Court chamberlain and an interpreter, who are of course dressed in Court costume, with the curious winged hats peculiar to Korea, and is received in a plain room. On entering the room, the chamberlain and interpreter prostrate themselves, making the kowtow in the most approved oriental fashion, but the guest is expected and required to make only the three bows customary in occidental royal receptions. Usually His Royal Highness, the Crown Prince, receives with his father and holds more or less conversation with the guest.

At these audiences, His Majesty is generally dressed in a red silk coat, very heavily embroidered with gold braid, and with

trousers in Turkish style either colored or white. He sometimes wears the gossamer hat similar to those worn by his subjects on the streets, but at other times appears in the simple cap of the scholar which is a band of fine horse hair five or six inches broad or high, opened at the top, and having four or more sharp triangular points around the upper edge. At these audiences His Majesty is affable and unceremonious, always kindly addressing more or less conversation to each person admitted.

As the Court is now in mourning for the late Queen, His Majesty now dresses in white which is the mourning color in these eastern countries. All colors, and all gold embroidery have been discarded. His dress differs in no respect from that of the Korean gentleman in mourning, except of course in the fineness of the material. He wears a mourning cap some eight or nine inches high composed simply of a hempen or flaxen band, and around his waist is bound the mourning cord or rope.

While the Koreans have a phonetic alphabet of twenty-five letters, which is one of the most simple and perfect in the world, in the official papers and records, and indeed in the standard literature of the country, and correspondence between educated persons, the Chinese characters or ideographs are used. The use of these Chinese characters, altho bearing Korean and not Chinese names, sustains somewhat the same relation to the Unmun as the Latin did to the English in Great Britain several centuries ago. His Majesty is well versed in both Chinese characters and Unmun, and from the the Korean point of view, is highly educated. It has been and still is his habit to keep in his suite scholars and historians who read to him and consult with him often. He is said to be more conversant with the history of his own country, both modern and ancient, than any other man in the kingdom. The Royal library is quite extensive and we have it from Korean officials, that whenever any question as to old customs or the past arises among the Ministers, they refer to His Majesty who can point with unerring precision to the reign and date and particulars of any historical event. His Majesty speaks none of the languages of the western countries.

Nominally the Government of Korea is an absolute monarchy, all powers being vested in His Majesty. There is no written or unwritten constitution, no Parliament or Congress, and all the laws are promulgated as Edicts of the King. His word and will are law. In all governments, no matter how absolute or despotic, the ruler is necessarily governed and restrained by old customs and traditions. This of course obtains in Korea, but perhaps to a less extent than in any other Asiatic country. His Majesty devotes much time and attention to public business and is extremely industrious, supervising and overseeing every branch of the government. Indeed the criticism is sometimes heard that he pays too much attention to details and undertakes to do, in looking over every thing, more than any mortal can find time to perform. In a word, the Korean government is essentially personal. His Majesty does most of his official work at night, and the sessions with his Ministers, Advisers and other officers are frequently continued until dawn or after.

His Majesty is progressive and is evidently not imbued with the ideas—may we say prejudices—which are prevalent in most parts of the East, against western people, institutions and customs. He is much interested in educational matters, and material advances have been made in this direction within the last few years. There is a Minister of Education as well as a Vice-Minister and these are influential members of the Cabinet. Public schools where reading and writing, in both Chinese characters and native Unmun, as well as geography, arithmetic, history and so forth are taught, have been established in Seoul and in various other parts of the country. In addition to these, there are separate schools maintained in Seoul, at public expense, for teaching the English, French, Russian and Japanese languages. There is also a school of Law connected with the Law Department and a Normal school where teachers are fitted for their work. The establishment and maintenance for the last ten years of the Royal Government Hospital in the Capital under the sole supervision of foreign physicians and to which people resort from all parts of country to get the benefit of foreign medicine, surgery

and medical skill, may also be mentioned in this connection.

In religion the King, like most of his subjects, is a Confucianist, if Confucianism can be called a religion. He observes like them the rites and ceremonies at the shrines and before the tablets of his ancestors. In the strict sense of the term there is no state or national religion.

Toleration in religious matters has marked the reign of His Majesty. While, during the regency of the Tai Won Kun, Christians were rigorously persecuted, and in 1866 thousands of Catholic Korean Christians were cruelly slaughtered and two French Bishops and other French priests executed, nothing of this kind has occurred since His Majesty assumed the reins of power. On the contrary, not only has no one been interfered with, but on more occasions than one, the King has given distinct and direct encouragement to missionaries, or as he terms them, "teachers." And on the occasion of an audience accorded to Bishop Ninde of the Methodist Episcopal Church, in the beginning of 1895, His Majesty not only expressed his appreciation of the good work done by them, and thanks for the same, but spoke those memorable words which the churches cannot and must not forget, "Send more teachers."

The disposition of the King is kindly and amiable. All bear testimony to this. He is certainly a merciful ruler, and sincerely desirous of the welfare and advancement of his country. While not regarded by the Koreans with the religious veneration with which the subjects of some of the other countries of Asia regard their rulers—while no one claims that he is a descendant of a Sun Goddess, or is the Son of Heaven, or has divine attributes, there can be no doubt that he is universally beloved by the people. He is looked upon as the father of the whole people and the Queen was, during her lifetime, recognized as the mother. We hear frequent complaints against some of the Ministers and other officials, but the people have nothing but kind words and affectionate regard for their King.

NUMERICAL CATEGORIES OF KOREA.

HAVING found the "Numerical Categories" in Mayer's Chinese Reader's Manual of great use, it occurred to me that a similar list of those which are purely Korean might not only be useful, but interesting as well. I have not given those which belong to China for they can be found in the above mentioned work or in Lobscheid's Chinese and English Dictionary.

兩銓 량전 The Two Balances.

吏曹 리조 Board of Civil Office.

兵曹 병조 „ „ War.

These are so called because they "weigh" the merits of officials—the one, those of the civil class, and the other, those of the military class.

二姬 이희 The Two Queens B. C. 17.

禾姬 화희 Queen Hoa.

雉姬 치희 „ Ch'i.

The two Queens of You Ri (瑠璃 류리) second King of Ko Kou Rye (高句麗 고구려). The first was a native of Korea and the second a native of China. The quarrels of these two women were incessant and not even separate palaces prevented the two from continual strife; peace being only restored in the Royal harem when the Chinese Queen fled back to her home.

兩湖 량호 The Two "Ho."

忠清道 충청도 Ch'young Ch'yeng To.

全羅道 전라도 Chyen La To.

These are so called because one is north and the other south of the Ho River (湖江 호강), an ancient name of the present Keum Kang (錦江 금강).

二勲 이훈 The Two Meritorious (officials) 1592 A.D.

權慄 권률 李舜臣 리순신

These were two generals of the Korean army during the Ja-

panese invasion of 300 years ago. The second of them was killed in battle.

二明 이명 The Two Luminaries B. C 57 A. D. 4.

This term was applied to Pak Hyek Ke Syei (朴赫居世 박혁거세) and his Consort Yen Yeng (閼英 언영) the founders of the (新羅 신라) dynasty. They were usually known as the "Two Sages" but this term was not permitted in China because the founder of the Tang (唐 당) dynasty and his consort were known by this name.

二難 이난 The Two Difficult (things).

To act the part of a good host.

To conduct one's-self properly as a guest.

兩班 량반 The Two Classes.

東班 동반 The Eastern Class (civil).

西班 서반 The Western Class (military).

These form the class of nobles of which we have heard so much of late, probably known better by their native name "Yang Ban." They certainly have oppressed the lower classes in the past but I can not help thinking that they do not deserve all that is said to them.

二府 이부 The Two Prefectures, B. C., 86.

平州都督府 평주도독부

東府都督府 동부도독부

These are two districts into which Northern Korea was divided by China prior to the time of the "Three States."

貳師 이사 The Two Preceptors.

左贊成 좌찬성, 右贊成 우찬성.

The Right and Left Supervisors of Instruction. They have charge of the education of the Crown Prince.

兩司 량사 The Two Boards (or Censorates).

司憲府 사헌부, 司諫院 사간원.

兩西 The Two Western (Provinces).

黃海道 황해도 Hoang Hai To.

平安道 평안도 P'yeng An To.

二聖 이성 The Sages.

v. The Two Luminaries.

三竄 삼찬 The Three Exiles, A. D, 1580.

宋應漑 송응개, 許筭 허봉, 朴謹元 박근원.

These three ministers were exiled because they brought false charges against Ryoul Kok (栗谷 른곡) a loyal and faithful Minister.

三節 삼절 The Three Faithful Ones, A. D., 1680.

朴泰輔 박태보, 吳斗寅 오두인, 李世華 리세화.

When Syouk Chong Tai Wang (肅宗大王 숙종대왕) listened to the tales of his favourite and expelled the Queen from the Palace, these three Ministers continually remonstrated with him and finally he had them put to death. Afterwards he found out, when too late, that they were right and, recalling the Queen and conferring posthumous honours on the faithful Ministers, he made what reparation he could.

三政丞 삼정승 The Three Ministers of State.

Prime Minister.

Minister of the Right.

Left.

V. Also 三大臣 삼대신 and 三台 삼타

三忠臣 삼충신 The Three Loyal Ministers. A.D. 1636.

具元一 구원일 姜渭聘 강위빙 黃 奘

Three Ministers who accompanied the King in his flight during the Manchu invasion. After the war they were all put to death by order of the Manchu Emperor.

三隱 삼은 The Three "Eun" A. D. 1390.

李牧隱 리목은, 鄭圃隱 정포은, 吉冶隱 길야은.

Three Philosophers who flourished in the beginning of the present dynasty. They were so called because the last character of each one's name is "Eun" (隱 은).

三亥酒 삼희주 Three "Hai" Wine.

Wine which is made at the "Hai" (亥 히) hour (9 to 11 p. m.) on a "Hai" day of a "Hai" month. This is supposed to be much better than wine made at other time.

三學士 삼학사 The Three Grand Secretaries. A. D. 1735.

尹學士 윤학사, 吳學士 오학사, 洪學士 홍학사.

All three lost their lives during the Manchu invasion.

三韓 삼한 The Three "Hans"

馬韓 마한, 辰韓 진한, 弁韓 변한.

Three States into which Ancient Korea was divided.

三賢 삼현 The Three Virtuous Ones. B. C. 37.

再思 지스, 武骨 덕골, 默居 묵거.

Three who accompanied Chu Mong (朱蒙 주몽) the founder of the Ko Kou Rye (高句麗 고구려) dynasty when he fled from Pou Ye (扶餘 부여). They became his first ministers and served him faithfully until their deaths.

三家 삼가 The Three Houses.

安平大君 안평대군, 楊士彦 양사언, 韓漢 한호.

Three celebrated pensmen. They are sometimes called the "Three Great Houses" (三大家 삼대가).

三奇 삼기 The Three Wonders.

The Storm-quelling flute. If this was blown during a storm at sea the waves instantly subsided.

The Golden Foot-rule. A dead man measured with this rule would be restored to life.

The Jade Flute. A flute on which only one man could produce a noise. When a player died the first man who blew it was successful in producing a noise, but until his death no one could make the slightest sound by playing on it.

These three wonders were all found in Kyeng Chu (慶州 경주) in Kyeng Syang To (慶尙道 경상도). The first two have disappeared only the last now remaining.

三國 삼국 The Three States.

新羅 신라 Sin La B. C. 57 to A. D. 935.

高句麗 고구려 Ko Kou Rye B.C. 37 to A.D. 669.

百濟 백제 Paik Chyei B. C. 18 to A. D. 650.

These were the three states into which the Korean Peninsula was divided prior to its unification in A. D. 935.

三經 삼경 The Three Classics.

The Book of Poetry.

The Book of History.

The Book of Changes.

三南 삼남 The Three Southern (provinces.)

忠淸道 충청도 Ch'young Cl.'yeng To.

全羅道 전라도 Chyen La To.

慶尙道 경상도 Kyeng Syang To.

三司 삼사 The Three Boards.

直閣 직각 Archivists.

翰林 한림 Chancellors of the College of Literature.

玉堂 옥당 Readers of the College of Literature.

To be attached to one of these boards was the highest ambition of every scholar.

三神 삼신 The Three Spirits.

Three spirits who are supposed to assist women in childbirth but the names of which have now been forgotten. Women sometimes make offerings to them of sea weed and water never of wine nor meat. This last circumstance points to a Buddhist origin.

三神山 삼신산 The Three Fairies.

漢挈山 한라산 The Han La San (fairy.)

智異山 지리산 The Chi Ri San (fairy.)

金剛山 금강산 The Keum Kang San (fairy.)

三姓 삼성 The Three Surnames.

朴 박. 昔 석. 金 김.

The surnames of the king's of Sin La (新羅 신라)
B. C. 57 to A. D. 935,

三姓 삼성 The Three Surnames.

高 고. 夫 복. 良 량.

The surnames of the people of Quelpaert in ancient times. The kings had the surname of Ko (高 고), the Ministers that of Ryang (夫 복) and the Commoners that of Pou (良 량)

三台 삼퇴 The Three Councilors.

Prime Minister.

Minister of the Left.

" " " Right.

三大臣 삼대신 The Three Great Ministers.

v. Three Councilors.

三唐삼당 The Three "Tangs."

朴闇 박언, 白光勳 백광훈, 崔慶昌 최

경창.

Three celebrated poets of Korea. They were so called because the poetry of the Tang (唐 당) dynasty of China is regarded as a model for all poetical composition.

三黨 삼당 The Three (kinds of) Kindred.

Father's Kindred.

Mother's „

Wife's „

三道統禦營 삼도통어영 The Coast-Guard Defence for the Three Provinces.

喬桐 교동 Kyo Tong.

江華 강화 Kang Hoa.

永宗 영종 Yeng Chong.

These three islands are the main stations for the Coast-Guard Defence because they command the entrance to the Capital by sea.

四學 사학 The Four (classes of) Students.

東學 동학 Students of the East.

西學 서학 Students of the West.

南學 남학 Students of the South.

中學 중학 Students of the Center.

These are the four divisions of the Royal University.

四勳 사훈 The Four Meritorious (officials).

趙浚 조준, 鄭道傳 정도전, 沈德符 심덕복, 李之蘭 리지란.

These were four Ministers who assisted the founder of the present dynasty.

四賢 사현 The Four Good and Virtuous (men.)

薛聰 설충, 崔致遠 최치원, 安裕 안유, 鄭夢周 정몽주.

Four men who flourished during the latter part of the last dynasty and the beginning of the present one.

四家 사가 The Four Houses.

李穡 리식, 金宗直 김종직, 盧守愼 로슈신, 崔豈 최거.

Four celebrated literateurs.

四郡 사군 The Four Districts

臨屯림둔 樂浪락랑 玄菟현도 眞蕃진번.

The four districts into which northern Korea was divided by China B. C. 90.

四禮臣 사례신 The Four Ritualists.

許穆 허목, 趙綱 조경, 洪宇遠 홍우원,
尹善道 윤선도

Four ministers who formulated a Mourning and Burial Ritual which is supposed to be the basis of all Mourning and Burial customs of the present day.

四大門 사대문 The Four Great Gates (of the capital.)
The North, East, South and West Gates.

四大臣 사대신 The Four Great Ministers (of the
No Ron party.)

李健命 리건명, 趙泰采 조탁치, 金昌集
김창집, 李願命 라이명.

四大臣 사대신 The Four Great Ministers (of the
Syo Ron party.)

李光佐 리광좌, 柳鳳輝 류봉휘, 趙泰億
조태억, 趙泰耆 조태구.

The above two classes were at continual feud with each other. There was a constant struggle for power which, when once obtained, was only used for personal aggrandizement. It can readily be imagined the result of such a things.

四都 사도 The Four Cities.

開城 기성, 江華 강화, 水原 수원, 廣
州 광주.

These are four walled and fortified cities, each in charge of a high Military official, guarding the high-ways which lead to the capital. Later on another was fortified which made the number five. v. The Five cities.

五節 오절 The five Loyal (Ministers).

鄭蘊 정온, 金尙憲 김상헌, 洪翼漢 홍
익한, 吳達濟 오달제, 尹集 윤집.

Five ministers who constantly urged the king to make peace with China during the Manchu invasion. They were all executed.

五賢 오현 The Five Good and Virtuous (men).

金宏弼 김굉필, 鄭汝昌 정여창, 趙光祖
조광조, 李彥迪 리언덕, 李滉 리황.

Five men celebrated for their virtues. They were all natives of Kyeng Syang To.

五澗水 오간슈 The Five Streams.

The name given to the Five Streams which make their exit from Seoul on the East. Some of them are merely drains.

五江 오강 The Five Rivers.

漢江 한강, 蠡島 독도, 鷺湖 로호, 玄湖 현호, 東湖 동호.

There are five streams near the capital.

五部 오부 The Five Departments.

東部 동부, 西部 서부, 南部 남부, 北部 북부, 中部 중부.

The five Divisions of the Capital. They are a counterpart of what is found in Peking. The capital is divided thus for administrative purposes.

五營門 오영문 The Five Barracks of the capital.

訓練都監 훈련도감, 御營 어영, 禁衛營 금위영, 摠戎廳 총융청, 龍虎營 룡호영.

五都 오도 The Five Cities.

開城 기성, 江華 강화, 華城 화성, 廣州 광주, 春川 춘천.

v. Also The Four Cities.

五島 오도 The Five Islands.

濟州 제주, 巨濟 거제, 南海 남해, 珍島 진도, 江華 강화.

The Five largest islands of Korea in order.

六曹 육조 The Six Boards.

The Board of Civil Office.

The Board of Revenue.

The Board of Rites.

The Board of War.

The Board of Punishments.

The Board of Public Works.

These are the six subdivisions of the central Government.

六判書 육판서 The Six Presidents.

The Presidents of the Six Boards.

E. B. LANDIS, M. D.

FIRST IMPRESSIONS OF CHOSEN.

FIRST Impressions! That is all I am required to write; and as no average person can reasonably be expected to have reached fixed conclusions of judgment regarding a great people in the experience of a few brief weeks among them, any opinions here given, concerning Korea, are understood to be subject to revision with the incoming of additional light. But a cursory glance at affairs seems to reveal an interesting race of natives, the male portion of whom are about as indolent as circumstances will allow, having the largest percentage of "gentlemen of leisure" we have ever seen in any body politic. Yet on every hand are the indications of poverty, valid reasons why these able-bodied men should work. The evidences of great physical powers manifested everywhere in the coolie class lead one to the conclusion that the Koreans can work if they have a reason for doing so. What the interior might reveal we know not, but the cities visited seem to indicate that the women are the chief bread-winners of the nation. The burdens they bear everywhere, the pat-a-pat-pat at all hours of the night, as with painful care they iron the clothing for husband, children and self, the deprivations they are under, as to physical surroundings, social, educational and spiritual privileges, seem to mark their real position as slaves to the men.

One or two sights of the average Korean house are quite enough to satisfy. Of *homes* the common people appear to know nothing. A house-to-house as well as a national *O soji*, (great clearing), seems sadly needed. Whatever the theories of the people, they will be compelled to look to Christianity and its teachings for the emancipation and education of woman, and the elevation of the home. Not a glimmer of light appears from any other quarter.

The question constantly forces itself upon the visitor to Korea, Why are nearly all forms of business enterprise in the hands of or under the control of some foreign agency? Are the Koreans incapable of initiating paying business enterprises? Can they not learn from examples around them, from their tutors of one nationality or another, how to do some paying business?

Brief observation leads us to think that not the lack of capacity, not the lack of capital chiefly, but a lack of business confidence, of trust of man, of the citizen in the Government, of the subject in the ruler, lies at the bottom of the present regrettable state of affairs.

To the visitor from Japan, the barrenness of Korean stores of anything attractive to the traveler is a surprise. Something peculiar to the country, and desirable to the traveler as a souvenir is expected, but the variety from which to choose is exceedingly limited. All ideas of the fine arts seem to be rude. One does not even find toys for children. I do not remember to have seen a boy playing with hoop or ball, a girl with doll, or any other toy except what the inventive genius of the little one had produced. There must be Korean fathers who are proud of their sons, and mothers of their daughters, but I quite failed to observe any manifestations of such emotion. It is as if some evil spirit had blasted the hopes and aspirations of the people, and all sense of the good, the true and the beautiful had fled.

I was permitted to attend a great Mass Meeting on the birthday of the King. The place, the occasion, the crowd were all remarkable. 3,000 people gathered in and around the large Hall outside the city wall, in which, in by-gone days, the King, as Head of a tributary State, was wont to meet the embassies from China, previous to their entry of the Capital. On this birthday of the King, the old Hall rang with speeches from the lips of both Koreans and foreigners, in which sentiments Christian and patriotic equally blended, while the manifest sentiments of the crowd indicated that the day of Korea's enlightenment begins to dawn. The meeting under such auspices and at such a time was a splendid idea, and worth coming a long way to see. It will pay the missionaries to make use of all such national occasions. Nothing impressed the writer more than the large number of voices that joined intelligently in the Lord's prayer, repeated at the close of the more formal invocation. Some missionaries from somewhere have been doing something in Korea.

I had not been in Korea a week before I became convinced that, with certain manifest exceptions, the Japanese who are there are not at all fairly representative of their people. A dozen years among them should give one a right to an opinion. They are, by far too great a degree for the good of either Korea or Japan, mere adventurers, who have found their way to Korea in the hope of making financial gain out of the present and recent past state of affairs in the peninsula. Without definite aim, without financial or moral standing, many of them profess-

ing to be irreligious, and more of them feeling none of the restraints of moral obligation, and lacking business qualifications, they form an element rather dangerous than otherwise under present social conditions in Korea. Thro them Japan is badly represented to the world. If they are to remain in Korea, and on no principles of justice can they be easily excluded, the opening of distinctively Christian work among them is a matter of the highest importance.

The Christian work done in Korea has grown to be a great enterprise. To the busy worker on the field, surrounded by difficulties which none understand better than he, often-times seeming to have to stand alone for the truth, and always working under the gaze of an unsympathetic multitude, the work may seem to move very slowly; but to one who distinctly remembers when the first stroke of Protestant Christian work was done in Korea, scarce ten years ago, the change wrought seems amazing. Not only in the great meeting above mentioned did we discover rich fruits of Christian work, but in the ordinary meetings of believers, when addressing audiences of native Christians and when visiting the Christian schools, the Hospitals and the printing establishment, we were much impressed that the missionaries, criticise them as much as you will, call them hard names if you must, discount their work all you can, and make out the worst possible case against them, have done already for Korea a work for which that country to her last day can never repay them. And I was glad to note that at least some Koreans are not without a sense of gratitude for the help they have received. Let the weary Christian worker in Korea comfort himself with the thought, "In-as-much as ye have done it unto one of the least of these my brethren, ye have it unto me."

I cannot share with some foreigners resident in Korea the gloomy view which they take of the prospects in this now much-talked-of country. There is great hope for Korea, if the Gospel is allowed to have a chance to bear its natural fruit on that soil. But all real help will have to come from sources inspired by Christian sentiment.

DAVID S. SPENCER.

THINGS IN GENERAL.

IT has been suggested by friends interested in this magazine that a place should be given for short articles or notes on any subject. We gladly accept the suggestion and should be pleased to receive communications from our readers. There are many things of more than ordinary interest that come under our observation and while not of sufficient importance to make a long article, may properly be classed under "Things in General." This is not intended for news, but rather for recording observations and results of inquiries.

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"It was by the advice of Li Hung-chang that Korea was permitted to enter into direct communication with foreign powers, and by his arrangement (the most unwise one he ever made) that Japan was admitted to a sort of dual control—a provision which furnished her with a pretext for sending troops into the peninsula. But responsible as he must be held for the two-fold blunder, which lost Korea to the Chinese Crown and which gave occasion to the late war, most nobly did he expiate his error by negotiating a peace, where other envoys had failed even to get a hearing." Dr. W. A. P. Martin in the N. Y. INDEPENDENT.

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FLIES AND SPARROWS.—From early ages Korean scientists have noticed that among the most prominent traits of flies are these. If there is any food around, the flies are ahead of every one else in getting on to it; they are continually rubbing their hands above their heads like scoundrels begging for mercy; and when they get on rice they generally leave it very dry and "marked." In this connection the scientists have also noticed that sparrows cannot walk, they can only hop about, and between them and the flies no love appears to be lost. For a long time they were unable to account for this until finally the true reason was discovered.

It seems that in ancient times the sparrows stood the pertinacious ubiquity of the flies as long as they could and then a big fight broke out between them. Unable to settle it, both lodged complaints with the authorities. The sparrows charged the flies with being ubiquitous nuisances. No one and nothing was safe from their intrusion. They thrust themselves ahead of every one else on every delectable piece of food intended for man or beast and rendered it unfit to eat. In fact if they were not restrained the whole creation might as well turn itself into flies or fly meat.

The flies in rebuttal offered that they never took more than their share, in fact that they ate only the moisture of food leaving the substance unimpaired and in the proper dry condition, which all civilized beings except sparrows would appreciate. They further called attention of the court to the fact that the rascally sparrows were arrant thieves never leaving anything if once they got at a thing. The flies also claimed that they were real benefactors for in getting ahead of the sparrows they checked their thievish instincts.

So they had it hot and heavy before the court, and as a result both were punished. The flies to continue supplicating for mercy thro all time, which they do by rubbing their hands above their heads; while the sparrows were so badly paddled they could never walk again, but must hop thro life.—G. H. J.

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THE KOREAN POWER SHOVEL.—This interesting invention occupies a front rank among the labor-saving machines of Korea, for it saves from three to five men a vast deal of work. It consists of a long wooden shovel armed with an iron shoe to cut into the earth properly. The handle is about five feet long and is worked (to a certain extent) by the captain of the crew. Two ropes, one on each side are attached to the bowl of the shovel, and these are managed by the men who seek to save their labor.

When in operation the captain inserts the iron shod point of the shovel as deep into the earth sometimes as three inches, and then the crew of two or four men give a lusty pull and a shout and away will go a tablespoonful of dirt fully six feet, if not more into the distance. This operation is repeated three or four times and then the weary crew take a recess and refresh themselves with a pipe. It is a beautiful sight to watch a crew working these power shovels, everything is executed with such clock-like regularity, especially the recess. Then the crew sometimes sing in a minor strain, for the Korean day laborer can always be

depended on, when putting in time, to do it in as pleasant a manner as possible.

That this implement belongs to the class called labor-saving machines there can be no doubt. It takes five men to do one man's work, but entails no reduction in pay. In fact the number of its crew can be extended to the limits of the shovel's ropes without risk of a strike among the laborers. Many interesting stories might be told to illustrate its name of the *Power* shovel, one of which I will tell. We had a small patch of garden we wanted turned over, so we hired a coolie and put in his hand a beautiful new spade from America. He attached two straw ropes to it, hired four other coolies, at our expense of course, and did the job in triumph. Such is the *power* of this instrument over the Korean mind!—G. H. J.

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THE "RIGHTEOUS ARMY" AT WORK.—On the 15th of September, I started on a short trip to the east and arrived at Yichun on the evening of the 17th. I had been at that place before. It was a large and clean town of about a thousand houses. As the highway lay thro the middle of the town there were on both sides of the road a good many stores, inns and eating shops. But now, alas! the town has ceased to exist. Instead of houses I found ruins covered with ashes. About four months ago the "righteous army" paid their visit to that place. The people as well as the Magistrate, hearing that the insurgents were advancing, all fled and left the town to itself. After the "righteous army" arrived and found nobody there they took away everything that could be carried, and, probably for the sake of righteousness, set fire to different parts of the town at the same time. In one day, from the thousand houses, nothing but ruins and ashes were left. Not a house was spared by the fire, at least I have not seen any altho I spent a whole day there. The Government buildings, tho they had tile roofs, were also burned down, except the house where the Magistrate lives, probably because it was more isolated. All this was done only thirty miles from Seoul. For two months the place was quite deserted. Then a few people who had some money saved, returned and started to build new houses. By the time I came there only a few houses were rebuilt. The inn where we had to spend the night was not yet finished, and we had to sleep in a room eight feet square without any doors or windows and with wall and floor the plaster of which had just been put on.

I left Yichun on the 18th and on the 21st I arrived at Yüju. This town is much larger than Yichun and is forty-

five miles from Seoul. Being located on the bank of the Han river it has a large trade with Seoul, Chemulpo, and other places. The insurgents did not spare this place either. They had it proclaimed that they were coming to Yūju to help the people to get rid of the Japanese who were there. Some shortsighted people, believing that the "righteous army" was only after righteousness and justice, remained in the town expecting no harm. The rest of the people together with the Magistrate, fled. After the insurgents arrived, in the first place, they invited themselves to every house as guests. Tho the people did not care very much about such dear guests, still, in sight of their weapons, they could not help being hospitable. The insurgents promised to stay there only a day or two and then to march on in their great work. But after they had stayed there a number of days and ate up everything the poor people had, the latter had nothing left for them to do but to run away under cover of the night. Thus the town was left alone to the insurgents.

As there was nothing more for them to eat, they left, having illuminated their way with the fire of three quarters of the town. The host of the inn where I was lodging used to be a well-to-do man. He was among those who stayed in the town and was forced to furnish the insurgents altogether one thousand and eight hundred meals, after which, having run out of his rice and "kimchi," (pickles), on a dark night he fled. Fortunately his house was not burned, and after returning he could continue his business. But such fortunate people were only few. The rest of them are scattered all over the country and are probably starving. Some returned to their old place and are living in tents made of straw, thus suffering from starvation and cold nights, as they are accustomed to sleep on hot floors even in July. While taking a walk by the river I met two men fishing. I had a little conversation with them and they told me that they used to be well-to-do merchants, but had lost everything in the fire, and now had nothing to do and were trying to get something by fishing. This did not amount to much tho, and they and their families were in a starving condition.

If this is the work of a righteous army, what would a wicked one do?—A. A. PIETERS.

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JOURNALISM IN KOREA.—Those who have been accustomed to peruse the generous extracts made by Shanghai papers from their Korean contemporaries, seldom think, perhaps, of the remarkable energy, perseverance and ability which the existence of two publications in such a place as Seoul really testifies to.

In perusing the smartly written editorial of the *INDEPENDENT*, on September 10th, however, and the well stocked pages of the excellently printed *KOREAN REPOSITORY*, the conviction is forced upon us that we owe the editors a debt of no small gratitude, and that their labors represent an energy and enterprise of no mean order. If to run a paper in an open port, with new ideas and daily happenings of one kind and another has its difficulties, much more so has the publication of the smallest sheet two or three times a week, in almost a sealed country, with hardly any European residents, and unsympathetic sources from which to extract information. It is, therefore, remarkable the way in which both these Korean journals sustain their freshness and interest, and we can assure our contemporaries that we, in common with many others, greatly appreciate their work, which represents all that the world really knows of Korea.

In the last number (August) to hand of the *KOREAN REPOSITORY*, we notice a very interesting collection of Korean proverbs, many of which are very similar to our own. We quote a few of the best.

The above selection shows us that the Korean has not a little originality and ingenuity of language and can furnish us with some terse sayings of smart applicability.—*The Shanghai Times*, Sep. 21st.

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Two years ago on one of my short country trips, my first stop was made at one of the river villages where I spent two nights in the home of one of our Christians. His tidy little wife received me with great cordiality. Late in the evening the husband returned from his work and after his supper was finished joined us where we sat.

We sat on the open porch looking out over the moonlit rice fields. Part of the grain had been reaped and was standing in thick shocks, while that still waiting for the reaper's blade rose and fell in waves as the night wind swept over it. At one side of the valley lay a range of pine-clad bluffs beyond which the river flowed. The scene we were looking out upon was one of perfect peace and quite; but as I listened to the earnest words of the host, I knew that a peace deeper than any which nature knows, had taken possession of his heart. And only recently this man was as ignorant of the grace of God as any of his countrymen. Tho of very ordinary mental capabilities, he had repeatedly witnessed for the Lord by patience under abuse and insult for the truth's sake, and with a power which convinced his persecutors that he had a hidden source of strength.

As I sat with him and his wife, in their home that evening, he told me of the death of his only child, a little girl two years of age. It had occurred only a few days before, after an illness of some weeks. He said; "On the morning of the day on which she died I saw she was much worse, and went to town (three and a half miles distant,) to get medicine. When I returned I found she was beyond hope, and could only hold her in my arms and cry, 'My God, my God!' She died, and with my own hands I buried her on the hill-side. Over her grave I read from the Holy Book, and smothering my crying, I sung 'Jesus loves me.'"

God and the angels who in heaven do always behold the face of the Father, were probably the only witnesses of that scene on the lonely hill-side; and methinks it was one too sacred for other eyes. Certainly it was a strange scene in heathen Korea, where the tender little girl babies are so unwelcome. Blessed be God for the triumphs of His grace."

MRS. D. L. GIFFORD.

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The following address was delivered at the Mass Meeting held on the 2nd of Sept. on the His Majesty's birth-day, by Yi Chai Yŭn, who was at the time Vice Minister of Agriculture, Commerce and Public Works, but who has since been appointed Governor of Seoul. His excellency courteously furnished us with a translation of the address. ED. K. R.

"I am here to-day at the invitation of the gentlemen in charge of this Meeting to make a few remarks to you. I have often heard people say that Korea is taking backward steps in the matter of progress, but I do not believe it. This meeting itself is a refutation, for never in the past has such a meeting like this been held. To-day thousands of people have come together to celebrate the glorious anniversary of the birthday of His Majesty, our august Sovereign, just as is done in many countries of advanced civilization.

To-day the members of the high American Mission honor our nation with these patriotic speeches and with the songs of love for our country. As office-holders and patriotic citizens of Chosen should not our hearts be filled with pride? Men and women of all classes must love one another as if they were brothers and sisters and must help one another as if they were in one family. I trust that this very meeting will be the beginning of this. Why do we not regard one another with feelings of confidence and how is the absence of this to be explained? It may be because it has never been tried. One person's love

may not have been reciprocated by the other, or the real feeling of the heart may not have been known. If we want to know the reason for failure, the wrong must be pointed out and amendment must be made by doing good.

One of the most important things to remember is that no distinction must be made between classes. All classes must be regarded as equal. God never made one man higher than another. In this way, we the people of Korea will learn to love our country, and regard the rights of one another, and respect our neighbor's feelings and will consider public affairs as our own affairs. Would not this be a desirable thing?

Everybody must be obedient to His Majesty and do his duty. Let not the common people say they cannot do anything for their country because you are not office-holders. A common farmer in the country can do more good for his country with his plow than an idle official in some department of the government. For this reason everybody must do his own work; do what he can do; study what he can study; and learn what he can learn.

Do everything you think is right. In this way we may be able to develop our country in the most progressive way, and thus take our place, with the powerful nations of the world and become one of the most civilized nations of the globe.

EDITORIAL DEPARTMENT.

SOME JUSTICE AT LAST.

WE feel justified in saying that in the past for a number of generations justice as administered in Korea, by the so called courts, was a most uncertain if not wholly unknown quantity and that what little there was of it was corrupted almost beyond recognition.

The Koreans have an elaborate code of laws especially in penal matters, said to have been compiled from the Chinese institutes of the Ming Dynasty—the Dynasty immediately preceding that now ruling in China. These were of course made on Confucian lines and were, we are told, from that point of view, in a great measure just. The crimes were defined with no little acumen and precision and the punishments carefully and elaborately graded. As judged by *modern* Western standards the punishments were severe—the death penalty, sometimes with torture, being prescribed for many offenses; the torturing of witnesses and suspected or accused persons to extort confessions during trials was enjoined and practiced.

We must not, however, in condemning such laws, forget that they were compiled three or four or more centuries ago and that contemporaneous laws and procedure in Western countries was little, if any better: that then, in England, now famous for the equity of her laws and the justice with which they are administered, almost all or a least very many crimes, from treason down to stealing a few shillings from a shop, were made felonies and that all felonies were punishable with death, and that the rack and other instruments of torture were considered indispensable adjuncts and aids to the Courts: we should remember poor Parson Peacham put to torture during his trial as late as the 17th century, to extort a confession of guilt, altho innocent, by that most eminent and learned lawyer and illustrious philosopher and writer, the great Lord Bacon. We should also bear in mind the execution during the same century in the enlightened colony of Massachusetts, — on Boston Common — of several persons, among them the Quakeress Mary Dyer, for their religious opinions and

religious practices and also the execution of nearly a score of persons of both sexes in and around Salem in the same Colony for the now exploded crime of witchcraft under a law enacted during the reign of the learned and pedantic King James I.

But no matter whether these old Korean statutes were good or bad, the way they were administered in modern times was in many instances a mere farce upon justice,—a travesty, ending often in a tragedy. In Seoul there were officers appointed to exercise the functions of judges, but no lines were drawn, or at least observed between the judiciary and the police, and even the jailers, the runners of the Courts and other hangers-on, the whole comprising about as disreputable and rapacious a set of scoundrels as ever infested and cursed a community, inflicted punishment upon and extorted money from any unfortunate, who could by any device or accusation be got into their clutches.—Unless the prisoner had influential friends, to be imprisoned was to be robbed. It is to be presumed that some thieves, especially if they had not stolen enough to divide, were in the jails, but that a large number of the crowd of jailers, runners (or policemen) and hangers-on, we have mentioned, belonged to that fraternity and should have been in instead of out and around the jail there can be no doubt. The courts were in no respect independent of out-side influence. If by any lucky mischance a judge had any honesty or conscience and desired to decide rightly he was liable at any time to be ordered by some higher and more influential official to do otherwise and dared not disobey. It is notorious that certain men, very high and influential in official circles, made it a business to interfere in both civil and criminal cases for a consideration and shamefully sold decisions, that is, if given money or an interest in the case, and ordered the judges to render the decisions they desired. Thus justice was sold brazenly almost as openly as the brass bowls in the bazaars.

Criminals could purchase protection, innocent men were condemned and killed, neither life nor property had any security.

But even this failed to satisfy the rapacity of the class of officials we have mentioned. They established private robbing offices at their residences. If any common man, who had not secured protection from some Yangban, had by some lucky chance or by industry or skill in his business or trade, saved some money or accumulated a little property, some false claim would be trumped up against him, and he would be seized and taken by the servants of the official to the official's residence and there held and beaten and tortured until the poor fellow gave up his hard earned savings.

In the country the situation was fully as bad, if not worse. Justice was nominally administered by the Governors and Magistrates, but actually dispensed with even a more sparing hand than at Seoul. These Governors and Magistrates had as a rule paid for their appointments, sums more or less large, to the officials in Seoul, under whose influence they were appointed, and as their tenure of office was most uncertain, were compelled to recoup themselves on the first and every opportunity. The people were robbed and squeezed in the name of the law, mercilessly and unblushingly.

To this vile and pernicious prostitution of justice and law we may trace most of the political troubles of Korea. The disturbances in the country in 1894, which led to the presence of Chinese and Japanese troops in Korea, and brought about the Japanese-China war, are directly traceable to the maladministration of justice by the Governors and Magistrates in the interior.

When the Japanese took charge of affairs in Korea and undertook to introduce reforms, they attacked this perplexing problem and introduced some salutary measures. The runners and hangers-on on the courts were dismissed and a uniformed, and under all the circumstances, well-organized police, substituted. Private courts, private jails, and arrests of the common people by the Yang-hans, were abolished. In the formation of the Cabinet, provision was made for a Department of Justice; courts were established in Seoul, and a scheme for courts all over the country enacted, but owing to the expense and inability to get trained judges, the plan, so far as the country was concerned, was postponed and the Magistrates left to act *ex officio* as judges, but in all legal matters under the Department of Justice. A number of Japanese legal Advisers were employed to assist in carrying out the reforms, and in codifying and modernizing the laws.

One practice, we are sorry to say, was however continued, with all its cruelties and barbarous and pernicious consequences. We refer to the torture of accused or suspected persons during trial to extort confession. The Japanese have justly taken great credit for abolishing these terrible practices in Japan and some of their periodicals have claimed that the Japanese Advisers had done the same thing in Korea. But this not true. Passing over minor cases, we may cite that of Prince Yi Chun Yong, grandson of the Tai Won Kun, who in April of last year was arrested for political offenses, and tortured during his trial. In a former issue of the REPOSITORY attention was called to the torture of a number of prisoners who were being tried in De-

cember last, among them that of poor Pak Sen who was beaten almost to death, in the vain attempt to make him confess a crime of which they knew he was innocent. The unfortunate fellow nevertheless was hung.

We are glad, however, to say that recently, radical changes have been made in the Seoul Supreme Court which is directly under the eye and supervision of the Minister of Justice and every effort is being made to abolish torture elsewhere. In this Court there is now no torture and we are assured upon good authority, that the trials are carefully conducted. Some time ago, the Seoul community was startled by a number of arrests made by the Police Department of persons charged with political conspiracies. After some delay, the prisoners, about fourteen in number, were turned over to the Supreme Court and given there a careful and searching, but fair trial, and the real truth was undoubtedly brought to light. The result was astounding and certainly most unexpected and disappointing to the intriguers who had instigated the arrests. The prisoners were found innocent and discharged, but two of the informers who had conspired to give false information in order to get appointed to office as a reward, and who were in fact appointed Inspectors of Police, were arrested for making false accusations and committing perjury, and duly convicted. Another informer was found to have been actually engaged in a conspiracy and was also convicted. All three of these men were backed and supported by influential officials, who perhaps were more or less implicated with them in making the false charges to serve their political ends. But this availed them nothing. Under the old regime such results would have been impossible.

Another notable trial was closed only a few days ago. When General Han, the Minister of Justice, was passing in his chair thro the street, a ragged Korean stopped him and presented a written complaint against the Magistrate of Sang-yang. The complainant belonged to the humblest and lowest class of Korean peasants; the Magistrate was a man well known and influential in the Capital, backed and supported by some of the highest officials. General Han, however, immediately took cognizance of the complaint and had the Magistrate, who happened to be in Seoul, arrested. He sent to the distant district for witnesses, and after a careful trial, the Magistrate was not only found guilty of having most outrageously robbed the poor peasant under the guise of law, but also of committing many other extortions and robberies and was forced to make full restitution to the peasant, condemned to receive a hundred blows and to be imprisoned at hard labor for life.

This case, as a precedent, must have a far reaching and most

beneficial influence in the country. Heretofore the Magistrates had supposed that they were only responsible to the Home Department, or more properly speaking to the particular official thro whose influence they had been appointed. The idea that any poor fellow whom they chose to rob could complain to the Courts never entered their heads. The fact that upon such complaint the Magistrate will be tried, and if found guilty, be convicted by the Courts will undoubtedly be heard with surprise and corresponding consternation, by all the Magistrates in the land. Great praise is due to General Han, and his able assistant Vice-Minister Kwon, for the bold and independent stand they have taken and for the fairness with which they have conducted these and other trials. We also wish to state that General C. R. Greathouse, Adviser to the Law Department, who attended the trials and personally examined the witnesses deserves much credit; for it is due to his legal ability that the meshes which the intriguers sought to bind around the innocent people were undone and bound around the guilty culprits. We heartily congratulate all who had a part in this good work that some justice at last has been administered.

"The Situation in Korea."—THE JAPAN DAILY MAIL of October 31 has an article under this caption based on a communication from the Seoul correspondent of the *Tokyo Economist*, in which "a very interesting *exposé*" of Korean affairs is given. The "Situation in Korea" has been discussed so often the last several years that it is somewhat thread-bare, but "a very interesting *exposé*" ought still to command attention. The correspondent

Commences by translating a leading article from the INDEPENDENT; an article commenting on the Korean policy of the fallen Ito Cabinet, and detailing the hopes entertained by the writer about the policy of the new Cabinet in Tokyo. This periodical, as everybody knows, is edited ostensibly by Mr. Philip Jaisohn, but really by a clique of American missionaries in Seoul.

The Editor notes in brackets that he is quoting but not endorsing.

The article in question betrays the predominating sentiment that these American missionaries and their Korean fellow-thinkers entertain towards the new Japanese Cabinet—namely a sentiment of fear. It is analogous to the feeling that men secretly conscious of crime experience at the sight of a policeman. Evidence can abundantly be adduced to show the existence of deliberate attempts to create terror of Japan.

As instances of this fear "at the sight of a policeman," the exclusion of a box of dynamite which a Japanese diver sought to pass thro the Customs at Chemulpo; and "the indescribable commotion" into which the Court was thrown when the late

Minister Hara departed for Japan, are cited. The correspondent makes some comments on the "Russian Representative" with which, however, we have no concern and then says,

The unhappy change that has overtaken American effort and influence is particularly conspicuous. Instead of being agents of evangelization, the Americans have become evil factors for hastening the downfall of Korea. The 'English Language faction' is still able to maintain its ground, simply because it is backed by Americans that constitute a force in Korean politics. Philip Jaisohn still enjoys a certain influence; witness how the late Minister of Education, powerful as he was among the reigning Conservatives, had to resign merely because he incurred the displeasure of these American missionaries.

A few days later, on November 2, the *Japan Mail* under the title "Korean News," refers to the leader in our morning contemporary on the occasion of the assembling of the Presbyterian Mission in Annual Session, in which the Editor asserts that the missionaries "stand aloof from matters political." On this the Editor of the Yokohama journal says

We fear that this claim of complete 'aloofness' from politics would be exceedingly difficult to establish. Wittingly or unwittingly, some of the missionaries were unquestionably drawn into the vortex of politics during the stirring events of last spring and autumn. Besides, what does the INDEPENDENT think of Bishop Corfe, who constantly publishes letters on Korean politics, and whose bitter prejudice against the Japanese often betrays him into injustice ill-becoming his cloth.

The Editor after "looking at Seoul affairs with all the impartiality" he can command finds it

Impossible to be blind to the fact that there exists in the Korean capital a social coterie of which the leading members are the Russian Representative, certain American missionaries, the Secretary of the United States Legation, the editor of the INDEPENDENT and their wives.

The suggestion is made, whether intended to be facetious or not we shall not attempt to decide, that

What Japan wants in Seoul is a representative who not only speaks English well and is a sociable, pleasant fellow, but also enjoys the assistance of an English-speaking, clever wife. The Japanese have to emerge from the Oriental camp in Seoul and get well into the Occidental.

We had occasion once or twice before to call statements made by some of these Japanese correspondents in question and we regret to have to do so again. The statement that the *Independent* is edited by "a clique of American Missionaries" is such a bald assertion that we feel disinclined to take the space to deny it. Dr. Jaisohn alone is responsible for what appears in its columns and he is proving himself a successful editor and his paper a necessity in our city. As to the predominating sentiment of fear of Japan said to be entertained by these worthy missionaries, that is entirely subjective on the part of the writer. Naturally we were sorry to lose an amiable and intelligent man

like Minister Hara, but of the "indescribable commotion" in Court circles caused by his departure, we frankly confess we heard nothing and do not believe it existed. The late Minister of Education wrote a book and soon afterwards "resigned." Now this correspondent puts two and two together. The book contained a tirade against Christianity, so he jumped to the conclusion that "the clique of American Missionaries" were offended. He no doubt based his correspondence on the rumors that were afloat at the time that the whole missionary community marched in a body to the Russian Legation and demanded from the king the dismissal of the Minister. As far as we know, the American Missionaries never gave themselves any concern about the book. It afforded them a little amusement and also an opportunity to see the gullibility of the *Kobe Chronicle* in taking in with its usual voracity everything against missionaries.

The charge that "Americans have become evil factors for hastening the downfall of Korea" needs further elucidation. It is too general to amount to anything. The earliest and most constant friends of Korean independence, not dependence either on China or Japan, were the Americans. We believe in the independence of Korea. If the correspondent means dependence on Japan and thinks he sees in its decline the "downfall of Korea," we would remind him that that "downfall" took place a little over a year ago. It seems never to enter the craniums of these correspondents that the murder of the Queen and the readiness Japan was to profit by it, is the real cause for the "downfall" of the Japanese influence here, but that does not necessarily preclude the possibility of Korean independence.

We come next to consider the comments of the Editor of the *Japan Mail* on his fears about American Missionaries keeping aloof from politics. A negative proposition is sometimes "exceedingly difficult to establish." This is readily admitted and the missionaries, whose conduct, quite naturally and properly, is so closely watched, would have no difficulty in accounting for their conduct; but of course might find great difficulty in attempting to prove the opposite of all the charges preferred against them by newspaper correspondents.

We missionaries were outraged last year when the Queen was hounded and murdered. We showed our sympathy with the King by promptly complying with his request to be near him while he was surrounded by those whose hands were red with the blood of his Queen. We should have done as much for the lowest coolie under similar circumstances, and why not for the afflicted Royal Family? If this is being "drawn into the vortex of politics," make the most of it. To us it was only show-

ing the ordinary instincts of humanity to those in suffering.

As to the "social coterie," that is very funny. We are still waiting to see it proved that mere social amenities necessarily imply meddling in politics. Every body is mentioned specifically except "certain American missionaries," and as they are presumably the only ones moving in a doubtful sphere, it would be interesting to know who they are and of what political gossip or sins they are guilty.

The Twelfth Annual Meeting of the Presbyterian Church, North, was held in Seoul, Oct 20th—Nov. 2. The Rev. W. L. Swallen of Wonsan was elected Moderator and C. C. Vinton M. D. of Seoul, Secretary. We have received a detailed report of the year's work, but unfortunately too late for this issue. The reports show a year of great prosperity, particularly so in the Pyeng Yang district. The Meeting was characterized by careful attention to all the details of the work, everything of interest being discussed and decided in open session from the building of a mud wall around a compound to the transfer of members from one station to another. In a note from the Moderator he says, "The questions that came before the Mission were vital, especially those which involved the transfer of members of the mission. The work in the Pyeng Yang station is so astounding in its progress, and so marvelous in its demands for immediate workers that it seemed clear to all that some one must be given up in another station, where the positive demands are less urgent, in order to meet the pressing need in the north west. Accordingly two members of the Seoul station were requested to assist the Pyeng Yang station as much during the year as time will allow.

"The Educational question also claimed a great deal of prayerful consideration. The Mission was led to decide upon a scheme by which we hope to extend and develop the educational department of our work, in the vernacular, and upon a Christian basis. The children of Christian parents are to be given education; and the mission has decided upon plans for the establishment of a school where this may be had. Altho we hope to find many of the Christian boys deciding for the ministry, still it could scarcely be hoped that all the Christian boys should be educated for the ministry. Therefore it was thought that those not thus called, should not be denied the privilege of a Christian education.

"For the proper enlargement and development of the Boys' School under this scheme, the Rev. W. M. Baird was called from the Fusan station to Seoul. A Committee to confer

with the brethren of the Southern Presbyterian Mission, on the practicability of uniting in the educational scheme, and thereby to more thoroughly and economically provide for the education of the Presbyterian Church in Korea, was appointed.

"Notwithstanding the great financial depression at home and the embarrassed condition of the Board, the Mission believed the very *minimum* that could be asked for, just at this time, in the way of new recruits for Korea, would be fourteen, including lady, medical and clerical missionaries. And that the church might understand the ground of this seemingly large request, the Revs. D. L. Gifford and S. A. Moffett were selected to draft a memorial and present it to the Board and the churches that they may realize what an open door the Lord has placed before the Church today in Korea."

We heartily congratulate the brethren on their success the past year as well as their advance along educational lines. It is true they propose to limit their instruction to the "vernacular," but who knows that by another year they may not avail themselves of every means within their reach to further the object of all mission work—the conversion of the people—and introduce English, or even Russian, into their curriculum?

The Annual Meeting of the Presbyterian Church, South, followed immediately the Meeting of their Northern brethren, from Nov. 3–6.

This Mission is concentrating its strength in the Chulla province where it opened work in the capital and at Kunsan and is making plans to enter "the regions beyond." We have one complaint to make against these excellent brethren and that is they failed to give us definite information of their Meeting. A very interesting page could be gleaned from the heroic sufferings of the families of Mr. Junkin and Dr. Drew last summer. The coast steamers anchored in the roadstead of Chemulpo and thus cut off their base of supplies. It gave them an excellent opportunity to test "living on Korean food," but the result, we understand, was not satisfactory and they are quite convinced that this is a theory to be put into practice only when under stern necessity and then, it is to be hoped, only at long intervals. Miss Tate who is pioneering woman's work in Chun-ju returns to the same place with her brother, and Miss Davis who worked successfully among the women in Seoul, goes to Kunsan. Mr. Reynolds remains in Seoul to continue on the work of Bible translation.

The Corner stone of Independence Arch.—One of the most interesting developments of a political nature in Korea dur-

ing the year 1896 was the formation, in the Spring, of the Independence Club, composed exclusively of Koreans who are more than passively interested in the social and material development of their country as well as in her independence. It is to members of this club that we trace in large measure the rapidly improving condition of the people. The Club now has, so we learn from the INDEPENDENT, a membership of about 2,000. His Royal Highness, the Crown Prince graciously contributed \$1000 to the Club. On the 21st inst the Corner-stone of Independence Arch was laid. The site chosen for the Arch is only a few feet from the gate of Welcome and Blessing. This gate marked the dependence of Korea on China and here her ambassadors were met by their vassal. The gate was torn down in 1895 only the two side pillars remaining. The day was pleasant, the audience large; probably between 4000 and 5000 men were present; foreign representatives, and private residents of Seoul all attended.

The speeches were clear, forcible and to the point and evinced an unexpected degree of oratorical power. The sentiments expressed were entirely fitting the occasion. The patriotic choruses rendered by the boys of the Pai Chai School deserved the applause they elicited and the same can be said of the drill by the boys of the Royal English School. Nor were the guests sent away hungry, for a generous feast was spread in the neighboring pavilion, during the discussion of which the Representatives of various Powers paid their compliments to Korean INDEPENDENCE.

We give the program in full below.

Song, "Korea,"	Student Chorus.
Laying of the Corner-stone.	
Prayer,	Rev. H. G. Appenzeller.
Address by the President,	Gen. An Kyengsu.
Address,	Hon. Ye Chayun.
"How to perpetuate our Independence."	
Song, "Independence,"	Student Chorus.
Address,	Hon. Ye Wanyong.
"The Future of Our Country."	
Address,	Dr. Philip Jaisohn.
"Foreigners in Korea."	
Song, "March,"	Student Chorus.
Drill by the Students of the Royal English School.	
Refreshments.	

CORRESPONDENCE.

To the Editor of

"THE KOREAN REPOSITORY."

DEAR SIR:—

On returning from Western China in July, I was surprised to see in the REPOSITORY for May an apparent quotation from a letter of mine which I could not by any means recognize, as it had not once occurred to me that Korea at any known period of her history had possessed what I should designate as "good government."

On obtaining recently the original letter, that from which the quotation was taken, the context was omitted, which is hardly fair to the writer. Four sentences before the indictment of Japan as a peace disturber, these words occur, "Japan professed, and I believe in good faith, that her desire was to give to Korea the blessings of *peace and good government*."

It is a trifling matter, but I know your desire for accuracy and fairness, and besides, I do not care to be pilloried as so absolutely an ignoramus as the sentence quoted, without the context, would represent me.

Yours sincerely,
ISABELLA L. BISHOP.

To the Editor of

"THE KOREAN REPOSITORY."

DEAR SIR:—

The editorial on "Polygamists in the Church" in the September REPOSITORY is calculated to give a very erroneous impression as to the position of the Presbyterian Church on the subject of Polygamy. Will you kindly give space to the following statements?

(1) The Presbyterian Church does and always has taken the position that Polygamists cannot be admitted to the church.

(2) The General Assembly had before it this year a request from the Synod of India asking that decision in these cases be left to the synod, but the General Assembly simply re-affirmed the position of the Church.

(3) The Presbyterian Council in Korea cannot change the fundamental law of the Church and has never been ignorant of the fact.

The Council also knows full well that the question before it is not, "Can a man continuing in the polygamous relationship be admitted to the Church?" but is, "What shall be done in the case of a man who has been a polygamist or who has concubines when he applies for admission to the Church?"

SAMUEL A. MOFFETT.

CLIMATICAL NOTES.

CLIMATICAL RECORDS FOR CHEMULPO

FOR THE 2ND AND 3RD QUARTERS, 1896.

TABLE SHOWING BAROMETER AND TEMPERATURE.

	Mean Baro- meter. °	Mean Temp. in air, Fahr.	Mean Hygro- meter, Fahr.	Highest Max. Fahr.	Lowest Min. Fahr.	Mean Dew-point, Temp. Fahr.	Hum- idity. Means. "
April	30.084	53.9	34.7	71.3	32.0	15.5	.099
May	29.989	60.4	56.0	87.0	45.5	52.0	.739
June	29.859	69.1	67.4	87.0	52.7	66.0	.898
July	29.817	74.5	71.7	92.0	63.5	69.7	.855
August	29.884	76.8	73.7	86.0	67.1	71.5	.838
September	29.999	70.8	67.4	88.0	55.4	64.6	.809

The foregoing table shows the means of the readings, highest maximum and lowest minimum mean dew-point observation, and mean monthly humidity derived from the dry and wet-bulb temperature. The mean pressure for April gives .051" above the normal for the month and .048" below the normal of this latitude. For May the pressure is .011" above the monthly normal and .092" below the normal of this latitude. For June, .105" above the monthly and .222" below the normal of this latitude. For July, .073" above and .237" below the normal of this latitude. For August, .035" below the monthly mean and .107" below the normal of this latitude. For September, the pressure is .005" above and .082" below the normal pressure of this latitude. The mean normal pressure of this latitude is 30.081. The temperature during the months as above given, shows no extremes but a usual increase and decrease in the temperature wave, even the maximum giving a steadiness not always obtained while the minimum shows a decided coolness. The humidity given also shows a uniform dryness, or nearly so, except in April when an extreme dryness is observable. Notice the difference between the dry and wet bulb temperatures. More difference exists between those readings; less saturation exists in the air, and for this the month of April is specially noted.

Just this indication of great dryness during the first quarter and beginning of the second brought me to the conclusion that it would be a healthy season. I noted this in my journal and found later that I had not misjudged. Then the rainy season began early which means an early ending. During my observations for the past ten years I have never failed to find this an indication of general good health and every way good for the people. The following is a table of hygrographic records.

TABLE OF HYGROMETRY AND WIND.

2nd. and 3rd. Quarters.	Fog. Hours.	Rain-Fall		Wind	
		Hours.	Quantity. Inches.	Prevailing direction.	Force in miles.
April	155½	103	5.64	S.E.	18.0
May	96	45	1.44	W.S.W.	20.0
June	318	133	12.37	E.S.E.	18.0
July	301	143½	6.95	S.E.	20.5
August	194	56	4.15	S.W.	20.0
September	194	34½	3.05	W.N.W.	16.5

Remarks.—The Scale of Wind is according to Beaufort's scale and was taken by myself. It can be depended on as being fairly accurate.

The weather from the beginning of the second quarter to the middle of August was mostly disagreeable and unpleasant, but from the middle of August to the end of the third quarter mostly fine and pleasant. Though the wind was at times boisterous no real gale can be recorded. Consequently it was throughout rather moderate with occasional short intervals of calm.

Phenomena: atmospheric electricity was more frequently observed than during 1895. In April we had both thunder and lightning and on one occasion a grand phenomenon of chain lightning was observed which was accompanied by hail lasting twenty-five minutes. In June also there was thunder and lightning, the latter both of the chain and sheet description and on one occasion there was continuous thunder which lasted from fifty-two to fifty-six seconds; also during the third quarter both kinds of lightning were observed.

Optical phenomena:—In July on two occasions was seen a beautiful panorama of dark crimson clouds at sunset and in September a bright halo of 40° radius.

During the last two quarters there occurred two eclipses, one a total eclipse of the sun, on Aug. 8th. At 11.30 a. m. Greenwich time, there appeared on the zenith clouds of the cirro-cumulus class which gradually increased up to the moment of first contact but it kept clear enough to observe that contact. Soon the clouds attained a density which obscured the eclipse. Then passing away they left it clear enough to make the following observations.

The first contact took place on the northern limb of the sun at 1 h. 9m. 45s. local time. The central eclipse took place at 2 h. 26, 15s. The end of the eclipse was at 3 h. 19m. 16s. The total time was 2 h. 9m. 31s. and one third of the luminary was obscured.

The times given above are approximate only for want of an inverting telescope which probably brings the time for the central eclipse a few second out.

F. H. MÖRSEL.

NOTES AND COMMENTS.

The Japanese Officials and residents of Seoul celebrated with great enthusiasm the birthday of their Emperor on the 3rd inst. There was a high wind blowing all day and night so that the illuminations and fireworks, always a prominent and pleasing feature in their festivities, had to be omitted. Mr. and Mrs. Kato received their callers during the day, entertained the diplomatic corps at luncheon and held a reception in the evening.

The Governor of Seoul, Yi Chai Yun, a young man of only thirty-five years, spent several years in Washington, U. S. A.; first as Second Secre-